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THE  
UNJUST PERSON'S MONITOR;  
IN SIX PARTS:

CONTAINING

- I. A plain and faithful Address to all who cherish Deceit, and practise Injustice.
- II. A Discovery of the malignant Nature of this kind of Sin.
- III. The notorious Aggravations of it in a Land of Gospel Light.
- IV. The miserable Consequences set to View.
- V. Directions, and Counsels.
- VI. Exhortations, and Warnings.

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*Therefore all things whatsoever ye would that Men should do to you, do ye even so to them: for this is the Law, and the Prophets, Matt. vii. 12.*

*That no Man go beyond and defraud his Brother in any matter, because that the Lord is the avenger of all such, as we have also forewarned you and testified.*

1 Thess. iv. 6.

- " Of all the Virtues, Justice is the best ;  
" Valour, without it, is a common pest :  
" Pyrates and Thieves, too oft with courage grac'd,  
" Shew us how ill that Virtue may be plac'd :  
" 'Tis our complexion makes us chaste, or brave ;  
" Justice from Reason, and from Heav'n we have :  
" All other Virtues dwell but in the Blood ;  
" That in the Soul, and gives the name of Good :  
" *Justice* the Queen of Virtues !

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L O N D O N :

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M DCC LXXI.



TO THE  
READER.

THE want of inward piety, or uprightness of heart in the fear of God, is the cause of dishonesty, from the lowest to the highest degree of it; from dissimulation to robbery. Piety is certainly the best, if it be not the only solid basis of virtue. It is known that learned men have undertaken to prove that *virtue* is founded in the very nature of things, antecedent to the knowledge of any other law, whereby it is bound upon the mind of man. But, to use the words of a judicious writer, "That virtue will have but a very weak foundation in the mind of any man, where it is not grounded upon an apprehension of God and his law, some way or other made known to us. If a man has no other considerations to incline him to virtue, but only those of this Life; as often as these considerations fail (as many times they do) there is an end of his virtue in that case. Nothing but a strong sense of God and his law, can support *virtue* under the many and great discouragements, with which it often meets." What a mighty and blessed effect would a strong sense of God's omniscience, and omnipresence, have on the heart of a firm believer! Could he venture to deceive, lye, or defraud, when he apprehended God beholding him, and his violated law, doom-  
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## TO THE READER.

ing him to destruction?—But where there is no religious sense of God and his government, the deceitful heart will take its range, and the transition is easy from lying and dissembling, to tricking and pilfering, and in certain circumstances, to thefts, and the most violent acts of injustice.

The following treatise, which is laid at the Saviour's feet for his blessing, is not designed to be only a dissuasive from *stealing*, but to awaken all who may read it to a dread and abhorrence of insincerity, and dishonesty of heart in the sight of God; and to excite to the greatest concern to be renewed by the Holy Spirit unto uprightness, and truth in the inward man, which God requireth, and delighteth in, Ps. L. 6. '*Behold, thou desirest truth in the inward parts;*' and which the glorious Redeemer when on earth expressed such approbation of where he saw it, tho' in one who was at that time prejudiced against him, John i. 47. '*Behold an Israelite indeed, in whom is no guile.*' A Nathanael, who, while looking for salvation,

“ He pleads no merit of reward,

“ And not on works, but grace relies;

Yet it may be said of him,

“ From guile his heart and lips are free,

“ His humble joy, his holy fear,

“ With deep repentance well agree,

“ And join to prove his faith sincere.”

Dr. WATTS, Ps. xxxii.

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T H E

UNJUST PERSON'S MONITOR.

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S E C T I O N I.

*A plain and faithful Address to all those who  
cherish Deceit, and practise Injustice.*

**I**T is too uncharitable a thought to be allowed, that all persons who have need of an address of this kind, are set against receiving it. I would rather suppose that there are none guilty of this wickedness, but have their seasons of reflection, at least for a short time, when conscience gets an hearing. In such an hour, who can tell but a plain and faithful application being made to them, with a disinterested view to their highest good for time and eternity, may be welcomed? Who can say they will one and all reject whatever kind and condescending means, whatever convincing reasons, powerful arguments, or friendly helps shall be offered them, in order to their recovery? Can any tell what it may please God to do for them by a word in season, by so small a matter as this address, and the following treatise? If it please God to use it, this, even this shall be

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their

their recovery, as an instrumental means of conviction, humiliation, and repentance. How glorious would such issue be? Who would not wish and pray it might be so? Let me prevail with the awakened sinner to pause, and ask himself, Is it not infinitely desirable to have my heart and life changed? to have integrity, and truth, righteousness and charity, and the sanctifying fear of God rule in me rather than cursed deceit, fraud, injustice and cruelty, with all their malignant effects, abominated by God, injurious to men, and infamous and destructive to myself? Do I not know that the scripture declares, that every one that doth unrighteously is abomination to the Lord; that the wicked and him who doth violence his soul hateth. — “That God will destroy the bloody and deceitful man,” Ps. v. 4, 5, 6. Shall I not consider that question more than ever I have yet done, “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators” — “nor thieves, nor covetous, &c. shall inherit the kingdom of God.” Shall I not endeavour to know these truths for my good? If you come to consider these things, there will be hope in that case that you may escape out of the snare of the Devil, and that God may grant you repentance unto life. Such were some of you, said St. Paul, 1 Cor. vi. 11. “And such were some of you, but you are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” Say then, Why should I despair? let me rather give glory to God, and make confession; as when *Achan* had stolen silver, and gold, and a goodly Babylonish garment, and craftily hid them up, *Joshua* said unto him, “My son,

son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him," &c. *Joshua* vii. 19. O that you may so far as you are guilty as he was, answer as he did, ver. 20. and *Achan* answered *Joshua*, and said, " indeed I have sinned against the Lord God of Israel, and thus, and thus have I done." As God's Providence has put into your hand this friendly *Monitor*, which means not to upbraid, reproach, and drive you to despair, but with most tender concern to assist you in the work of repentance, and lead you to look to Christ, who on his cross had such compassion on a penitent thief, and took his perishing soul into the arms of his mercy, though he left his body to hang till death in that ignominy which the humble penitent owned he deserved. To this same almighty, gracious Saviour, would I now invite you to look; " He is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them," *Heb.* vii. 24, 25. O, therefore, if you have the least spark of compassion for your precious immortal soul, look to him, and pray in his name, before you proceed farther in reading this treatise; " O  
 ' most just and righteous Lord God omnipotent,  
 ' who abhorrest all deceit, injustice, violence and robbery,  
 ' and hast commanded that no man go beyond and defraud his brother in  
 ' any matter, but render to every one his due,  
 ' and practise charity and beneficence, and all  
 ' good works. I have reason to tremble before  
 ' thee, under whose all-seeing eye I have so often  
 ' dared to trample thy laws under my feet.  
 ' Out of my heart have proceeded evil thoughts,  
 ' thefts, and wickednesses, which have defiled me,  
 ' and deserved that I should have been cut off

‘ and sent to everlasting misery. O, Lord, who  
 ‘ art of purer eyes than to behold evil, and canst  
 ‘ not look on iniquity ; I beseech thee abhor me  
 ‘ not ! May my heart be broken with godly sor-  
 ‘ row for my sins, while I am reading what thy  
 ‘ Providence has put into my hand, and I be  
 ‘ brought to Christ for healing, for pardon and  
 ‘ for salvation.’

If, with your whole soul, you offer to God such requests, you will be prepared to attend to the following representation of the horrid nature of fraud, and all kinds of injustice, and their aggravations, and dreadful consequences for time and eternity ; and you will be better disposed to hearken to the directions and counsels, the exhortations and warnings which will be offered. May the like adorable grace of God, which met with, and converted *Onesimus*, when he had, as is judged, robbed, as well as fled away from his master, *Philemon*, meet with and convert you also. He was changed from a false, unrighteous, injurious servant, or slave, to a profitable Christian, profitable to St. Paul himself. — O that some, while reading this small piece, may experience such light and divine power from above, as shall transform them into new creatures, averse to all insincerity of heart, all coveting what is another's, all kinds of unrighteousness, and most strongly inclined to integrity and honesty within ; and not only to perform common justice, but abound in doing all good and generous actions : if they have stole, or any way defrauded, that they steal no more, but rather working with their hands the thing that is good, may have to give to him that needeth, Eph. iv. 28. If they have devised evil in their hearts against the rich, or the poor

poor (any way oppressing the needy, and turning aside the poor in the gate from his right); if they have used the scanty measure, the wicked balances, or the bag of deceitful weights; may they be brought to follow the divine command, *Amos* v. 14, 15. "Seek good and not evil, that you may live. — Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph."

## SECTION II.

### *A Discovery of the malignant Nature of this Sin.*

**C**ONSIDER, there is much complicated wickedness, or several kinds of sin which lie at the root of all premeditated acts of injustice and violence.

I. There is practical Atheism in it, either a denial of God's all-seeing eye, or of his love of justice; or his truth to his threatenings; or his government in the world; so that there is no fear of God in the heart of him that defraudeth his neighbour, or that accustometh his lips to deceit and lies; *Pf. xxxvi. 1—5*. "The transgression of the wicked faith within my heart, that there is no fear of God before his eyes," &c.

II. There is falseness, deceit, and treachery predominant. As a liar has a false heart governing his words, so a fraudulent dealer has a false heart governing his deeds, and his dealings; they

will deceive every man his neighbour — “ they have taught their tongue to speak lies, and weary themselves to *commit iniquity*,” Jer. ix. 1—7.

III. There is no love of justice, or righteousness, but of gain, though obtained in the most unrighteous manner: and from this principle men may practise the most injurious, and impious things, even pollute the worship of God among his people *for handfuls of barley, and for pieces of bread*, Ezek. xiii. 19.

IV. There is the want of good-will to one's neighbour, and a practical hatred in seeking and endeavouring what is to his hurt, and loss. “ Love worketh no ill, but all the good in its power; but this vice, like a sharp razor, worketh deceitfully,” Ps. lii. 1, &c.

V. Wicked coveting is at the root of this sin. There is in it the atrocious violation of the tenth commandment, *Thou shalt not covet*, &c. When St. Peter is describing the character of the worst of men, this enters into the account; an heart they have exercised with covetous practices, cursed children, &c. 2 Pet. ii. 14.

VI. Oftentimes the base sin of sloth is the fountain of these bitter waters. Rather than pull the hand out of the bosom to be industriously employed, the most wicked devices are devised, and most cruelly executed; they lurk privily, and lay wait for blood.

VII. In many instances the love of prodigality, excess, pride, gaming, and bad company are the sources of dishonest, and violent actions; *whoredom and wine, and new wine take away the heart*, Hos. iv. 11.

VIII. Violation of conscience, and disregard, if not disbelief of a future state of rewards and punishments.

punishments. These, alas, all these are frequently to be found at the root of a false heart, and no wonder if injustice of the most flagrant kind appears in an hour of temptation. Having previously observed these things, which ought to raise an abhorrence, and dread of this vice, let me more closely attend to the particular sin of *theft* or *stealing*, as it stands prohibited in express words in the *eighth commandment*, *Thou shalt not steal*, Exod. xx. 15. It is an observation of great use, that the precepts of God which are in a negative form, as most of the ten commandments are, suppose and imply what is affirmative, and positive, *e. g.* in the first commandment, *Thou shalt have no other God before me*, there is implied this positive precept, *Thou shalt have me for thy God*. So when it is commanded, *Thou shalt not steal*; here is not only a prohibition or forbidding of all unrighteousness, but the positive duties of diligence, contentment, promoting the good of our neighbour, &c. are required; so that every act of unrighteousness is a double violation of the divine precept, as there is doing what is expressly forbidden, and the omission of what is required. The eighth commandment most expressly forbiddeth all invasion of our neighbour's goods, rights, or whatever may tend to his wealth, or outward good estate or good name; and it requires the promoting and furthering, by all lawful and wise means, the good estate, and prosperity of his person, name, and possessions.

1. This command prohibiteth \* all invasion, or usurpation, by any means whatever (either by open

\* See the learned and judicious *Dr. Barrow's Exposition of the Decalogue*, vol. i. p. 650, 651.

open violence and extortion, or by clandestine fraud) of our neighbour's proper goods and rights: he that in any way, against his neighbour's knowledge and will, getteth into his power, or, having gotten, detaineth therein what doth in equity and right belong to his neighbour, and which he can restore him, transgresseth against the intent of this law, as we see it interpreted in *Leviticus*, chap. xix. 13. where it is thus expressed, *Thou shalt not defraud thy neighbour, neither rob him*: defrauding, by cunning practice, is no less forbidden, than robbing by violent force. Any-wise to deprive another of his due, to purloin, or by subtle and sly conveyance to separate any part of our neighbour's substance from him (*Titus* ii. 9, 10. Exhort servants to be obedient, &c. not purloining, but shewing all good fidelity, &c.) or to deceive in marketing, are acts of stealing; and it is no less so to exact, or to extort any thing more than one's due; or to go beyond, or over-reach our neighbour in dealing, 1 *Thess.* iv. 6. That no man go beyond, and defraud his brother in any matter, &c. to delude and cozen him by false speeches, or fallacious pretences, equivocations, or any double or sinister appearances, are acts of injustice comprehended under the expression of St. Paul to go beyond, defraud, or over-reach his brother: they are so many violations of the royal law, which our Lord calls the second commandment, *Thou shalt love thy neighbour as thyself*, *Matt.* xxii. 37 — 41. *James* ii. 8. All foul dealing in bargains and contracts; forestalling markets; using false weights and measures; with-holding the pledge; detaining the labourer's wages from him; exercising excessive usury; removing bounds of possession; oppression by undue,

due, or rigorous exaction; corrupting justice for a reward, or favour, through bribes or interest; raising gain by unlawful and shameful arts, or practices; consenting or sharing with, advising, or instigating to these and the like acts (which may explain that passage, Ps. l. 18. *When thou sawest a thief then thou consentedest with him.*) All these, and more, which might be added, are unrighteous proceedings, and included under, or reducible to this prohibition, *Thou shalt not steal—Thou shalt not defraud thy neighbour, neither rob him—Thou shalt do no unrighteousness—* Levit. xix. 15. Deut. xxv. 13—17.

2. The positive duties implied and understood, though not expressed in the *eighth commandment*, are such as follow: truth, faithfulness, and justice; to render to all their dues; to be just and true in all dealings; to promote the wealth and good estate of our neighbour, whom we are charitably to relieve when he is in want, and we have ability to do it. Other duties are specified by good writers on this subject\*; such as diligence, and industry (and we may add, prudence and caution) in our business and callings, whereby with God's blessing we may not only escape the temptations arising from extreme poverty (which Agur was aware of when he made it his earnest prayer to be kept from poverty, Prov. xxx. 8, 9. *Left I be poor and steal*) but have a sufficiency; *have lack of nothing*, 1 Thess. iv. 12. but eat our own bread, 2 Thess. iii. 12. and working the thing that is good, may have to give to him that needeth. Another duty is contentment in that state of life in which it has pleased God to place us, though it

\* See Barrow, as before; and Ridgley's Body of Divinity, vol. p. 313, seq.

it be low and mean. — Lastly, Trusting in God, firmly believing in, and relying upon his good providence, anxious for nothing, but in every thing by prayer and supplication, with thanksgiving, making our requests known unto God, Philip. iv. 6, 7. “ Casting our burthen, and all our care upon him who careth for his people,” 1 Pet. v. 7. Ps. lv. 22. Thus we see that the precept, *Thou shalt not steal*; besides, all that it forbids requires “ whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,” Philip. iv. 8.

How exceedingly shocking to a serious mind therefore must the sins of theft and robbery appear after what has been now observed on this precept? Can the guilty avoid shame, and self-condemnation, and fear of the righteous vengeance of the all-knowing, all-holy, and omnipotent God? And how should real Christians be alarmed when they perceive in their hearts a base bias to selfishness, and a fraudulent spirit and behaviour, stealing upon them? Unrighteous dealing, or defrauding, or robbing our neighbour of any part of his right, is a most notorious crime against God’s most express command; and against all justice and charity which we owe to our fellow-creatures. Such sinners are described, Job, chap. xxiv. 13. “ They are of those who *rebel against the light*,” the light of reason, and clear revelation.

It will be easy to represent the heinous aggravations of this sin, and especially in a land where the Bible is known, which requires us to be full of mercy and good fruits; and not only forbids all injustice, but discovers God’s abhorrence of it,  
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his determination to punish it awfully; and expressly in the New Testament declares, that such persons shall not inherit the kingdom of God; and this includes under it, that they (living and dying such) shall inherit the miseries of the damned. O, that this may not be the sad case with any one who reads these things! May such transgressors smite on their breast, and pray with the greatest earnestness. — “ Lord, for repentance unto life, not to be repented of! O, for a new nature, by the Spirit of Christ, strongly inclined to truth, integrity, and universal righteousness, and heartily abominating all dishonesty, and insincerity, and taking delight in uprightness!” — Remember this is one of God’s titles, *O, Lord God of truth*, Ps. xxxi. 5. *He trieth the heart, and hath pleasure in uprightness*, 1 Chron. xxix. 17.

But the false heart, and lying tongue,  
And hand that doth his neighbour wrong,  
Are all detestable to God;  
His eye pervades your secret thoughts;  
He weighs the guilt of all your faults;  
O, turn, nor dare his dreadful rod!

### SECTION. III.

*The notorious Aggravations of Deceit, and Injustice, in a Land of Gospel-Light.*

HAVING treated of the nature of this odious and destructive sin, we shall next consider some of the notorious aggravations of it, if it may be to deter those who are ready to consent in heart, and to excite repentance in those who are guilty both in heart, and hand. O, believe  
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it, fraud, injustice, thefts, and robberies, are crimes loaded with most heavy aggravations; and this especially, as committed where the Bible, the word of God, is known.

To be more fully convinced of this, let it be considered, “ That some sins in themselves, and by reason of their several aggravations, are more heinous in the sight of God than others.”

Sins receive their *aggravations*, either, 1. From the persons offending; if they be of riper years, more experience, &c. or, 2. From the parties offended, against God, or our neighbour; or, 3. From the nature and quality of the offence, &c. or, 4. From the circumstances of time, &c. We shall single out the aggravations of theft, and injustice, from the consideration of the quality of the offence.

I. As it is not only conceived in the heart, but brought into execution. Now, to devise wicked imaginations in the heart, is one of the *six* things which the Lord hates, and of the *seven*, which are an abomination to him, Prov. vi. 16 — 20. What then must it be to act them?

II. As it is a crime against the clearest light of nature, and conviction of conscience, and consent of all nations, even those nations which are counted the most benighted, as the *Hottentots*.

III. As it is against the most express command, and awful threatenings of God in his word; so that there can be no manner of doubt whether it be right or wrong; on which account the transgression has in it great boldness and presumption; which is a very high aggravation of the crime: being a known and wilful sin, in defiance of the curse of God in this world, and the world to come.

IV. As

IV. As it contains in it a violation of many commands at once. This has been already shewn under the former section in no less than eight particulars, and more might be added.

V. As committed against the just and righteous laws of the land, in defiance of civil government, and the terrifying punishments with which those laws are sanctioned. The natural tendency of injustice, theft, &c. is to subvert all government, and, as one well expresses it, dissolve the bands of society, and turn the good order of the world into a lawless state, &c.

VI. As not only the light of true reason is disregarded, but the convictions, checks, lashes, and remorse of conscience are all slighted, and the Judge and Reprover, which God has placed in every man's breast, is contemned, or violently silenced. This is the greatest injustice to one's self, and makes quick and bold advances to judicial blindness, hardness of heart, a reprobate mind, a seared conscience, and a total apostacy from all religion and reason. O what aggravations are these! and yet these are, and many more which might be offered; as that often it is impossible for the person to repair the injuries done, or make restitution for them; thus, especially when, together with robbery, the life of the injured person is also taken away: and there is all the guilt which arises from having deliberated and devised the evil, having employed fore-thought, and contrivance, and very frequently having enticed others, and drawn young, or unwary persons into like guilt with them, to the ruin of their name, their bodies, and souls for ever; as well as multiplying transgressors among men, and these of the most destructive sort. Add to all this, The extream danger which the thief runs  
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himself into of being a murderer (through violent fallies of fear of a discovery), and the danger of bringing sorrowful parents, and relations, who have their hearts pierced and broken, by reflecting on his wickedness with inconsolable grief, to the grave; or, if this be not the case, yet involving them in shame and reproach which cannot be wiped away, so long as they live in so censorious a world as this. What pungent sorrow *David* felt on the death of his son in his wickedness! 2 Sam. xviii. 33. “And the king was much moved, and went up to the chamber over the gate and wept: and as he went thus he said, O my son *Absalom*, my son *Absalom*: would God I had died for thee, O *Absalom*, my son, my son.” Might we not hope, if the persons we are speaking to, would consider and weigh these things as they deserve, they would discern more of the turpitude and enormous nature of their crimes than ever they have yet done? Can it be that they have ever in their lives sat down, and pondered over these aggravations of their guilt? No, most likely they have rushed on inconsiderately from evil to evil, and gone as *Solomon* represents the case of the young man, one of the simple ones, deluded by an impudent adultress, Prov. vii. 6—24. “*He goeth after her straightway as an ox to the slaughter, or as a fool to the correction of the stocks;*” “*fol-*”  
 “*lowed her as a great calf, as we speak in our*”  
 “*language, says Bishop Patrick on these words,*”  
 “*or stupid ox; that fancies he is led to the pa-*”  
 “*sture, when he is going to be killed; or like*”  
 “*a fool, who takes it for an ornament, when*”  
 “*the stocks are brought for his correction to be*”  
 “*clapt upon his legs.*” *Till a dart strike through*  
*his liver, as a bird hasteth to the snare, and knoweth*  
 not

*not that it is for his life."* Thus inconsiderately have many young persons been deluded, and drawn by wicked companions, first to Sabbath-breaking, then to whoredom, to wine, and strong drink, to gaming, and secret frauds, and then to thefts, and house breaking, and the most inhuman murders. Poor miserable young persons, who perhaps never read, or never regarded *Solomon's* advice provided for them, Prov. i. 10—20. "My son, if sinners entice thee, consent thou not. If they say, come with us, and let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave, and whole as those that go down into the pit: we shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us, let us all have one purse: my son, walk not thou in the way with them; refrain thy foot from their path. For their feet run to evil, and ~~make~~ *haste* to shed blood. Surely in vain the net is spread in the sight of any bird:" As if he had said, Flee from their society therefore, now that I have given thee this warning; and be not so foolish and incautious as the silly birds, who, through eagerness for the bait rush into the snare, though they saw the fowler lay the net before their eyes; be not more foolish than a silly bird, which yet has caution enough to avoid the snare if it sees it laid\*: and they lay wait for their own blood, they lurk privily for their own lives, (they take the sure way to be cut off by divine vengeance, or by the sword of the civil magistrate): so are the ways of every one who is greedy of gain: which taketh away the life of the owner thereof.

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\* See Bishop Patrick, and Poole; the similitude of the bird sets forth the folly of those who are enticed by sinners, but is very artiously applied by divers interpreters.

The above quotations from the book of Proverbs might have been reserved till we came to treat of the destructive consequences of fraud and injustice, under the next section ; or they might have been produced under the head of *warnings and directions*, but I have now quoted them as they serve to expose the extream folly, and aggravated wickedness of those who live in such vices ; and that such persons may be impressed more deeply, I shall lay together several passages from the holy Scriptures under two heads, 1. Texts which expressly forbid all injustice and cozening. 2. Texts which denounce most awful threatnings against all deceitful workers, and sons of fraud, violence, and robbery ; though several of these texts have been quoted already.

1. Texts which expressly forbid all injustice and cozening : “ Thou shalt not steal,” Exod. xx. 15. “ Ye shall not steal, neither deal falsely, neither lye one to another. Thou shalt not defraud thy neighbour, neither rob him,” Levit. xix. 11, 13. “ Thus saith the LORD, execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor : and do no wrong, do no violence,” Jerem. xxii. 3.

3. Our Lord in his divine discourse, Mark vii. 20—24, shews what things they are which defile a man, and make him abominable in the sight of God ; and among these he ranks thefts and covetousness in company with murders, fornications, adulteries, blasphemy, and many other abominations, (deceit, lasciviousness, an evil eye, pride, &c.) he declares “ all these evil things come from within (out of the heart) and defile the man.” Add to all this the apostle *Paul*’s directions,  
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Ephes. iv. 28. " Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good (instead of employing them in the wicked and vile work of stealing) that he may have to give to him that needeth,"

1 Thess. iv. 6. " That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such : as we also have forewarned you and testified," *Titus* ii. 9, 10.

" Exhort servants that they be obedient to their own masters, and please them well in all things, not answering again, not purloining (or pilfering the smallest matters), but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation (the gospel of Christ) hath appeared unto all men ; teaching us, that denying all ungodliness, and worldly lust, we should live soberly, righteously, and godly in this present world, looking for that blessed hope," &c. Here we might introduce the commands of God, positively enjoining uprightness, truth, justice, and charity, but we only produce that summary of our duty, *Micah* vi. 8. " He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." We shall lay together in the next place,

2. Texts from the word of God, which denounce most terrible threatnings against all deceitful workers, and sons of fraud, violence, and robbery. It is what unspeakably enhances the guilt of an offender, when he not only transgresses the most obvious, and known laws of God and man, but does it when the laws are most expressly set before his eyes, as has been before observed,

so that he cannot but see he acts with impudent defiance of them. Now let it be considered, that God declares in his word, *all unrighteous and fraudulent persons are abomination to him*, Deut. xxv. 13—17. For all who do such things (using false measures, and false weights) and all who *do unrighteously, are abomination to the Lord*. These sins, we learn, bring down the curse of God upon nations where they abound; and he appeals to the consciences of men for the equity of his proceedings, when he thus punisheth their wickednesses, Jerem. v. 29. “Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?” *These things* are the courses of deceit and injustice which they took, verse 26, &c. “For among my people are found wicked men: they lay wait as he that setteth snares, they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit,” &c. On such account vengeance is to be expected from that holy God, who requires men “to renounce the hidden things of dishonesty, and not walk in craftiness.” When he has a controversy against a land, it is, because, among other crimes, lying, fraud, thefts, and violence abound, Hosea iv. 1—4. “Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and *stealing* (these crimes are connected with each other) therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field,” &c. How express the threatening, Zech. v. 3, 4. “Then said he unto them, This is the curse that goeth over the face of the whole

whole earth: for every one that stealeth, shall be cut off, &c. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the *thief*, and into the house of him that sweareth falsely by my name," &c. Nahum iii. 1. "Wo to the bloody city, it is full of lies and robbery, the prey departeth not." Isaiah v. 20. "Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter, verse 24. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness," &c. — Are not such offenders threatened awfully in Psalm l. 16, &c. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a *thief*, then thou consentedst with him," &c. "These things thou hast done and kept silence: thou thoughtest that I was altogether such an one as thyself: but I will reprove thee and set them in order before thine eyes. Now therefore consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Is it not said, Ps. lv. 23. "Bloody and deceitful men shall not live out half their days?" Has not the Son of God, the Lord of glory, Christ the Judge, declared (Matth. vii. 23, Luke xiii. 27.) that he will reject, at the day of judgment, all *workers of iniquity*, however they may call him Lord, Lord, with seeming regard; "Then will I profess unto them, I never knew you: depart from me ye that work iniquity." "There shall be weeping and gnashing of teeth," &c. Those who know the gospel cannot be ignorant of these things, so that the apostle *Paul*, might well  
put

put the question to professing Christians, 1 Cor. vi. 9, 10. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, *nor thieves* (see in what company thieves are ranked; and shall it not fill all fraudulent dealers with fear?) nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Now if the unrighteous are not to be admitted into heaven, they must be cast down into hell; and do any know this, and yet boldly go on in unjust ways? then surely we may say they are lost to all fear and shame, Zeph. iii. 5. "*The just Lord is in the midst, &c. (he is every where present) but the unjust knoweth no shame.*" Deceit has hardened them, as some Jews of old against whom God brought this charge, "Through deceit they refuse to know me, saith the Lord," Jer. ix. 6. What they were to expect from God is added verse 15, "Behold, I will feed them, even this people, with worm-wood, and give them water of gall to drink."

A serious consideration of these things must be followed with conviction, that injustice in all its kinds is abominable to God; strictly forbidden by him, and dreadfully threatened, therefore to persevere impenitently in any deceitful and fraudulent course is sin extremely provoking, and tending to bring down *national judgments*, and the curse of Almighty God upon the transgressor, both in body and soul, for time, and to all eternity, in that place where the "unjust shall be unjust still, and the filthy shall be filthy still;" that is for ever: where the worm dieth not, and the fire is not quenched. — But this leads naturally to what is  
to

to be considered under the next *section*, The *destructive consequences* of trampling under foot integrity, truth, justice, and mercy, and exalting the contrary, by every unhallowed art; "When they can smile, and murder when they smile. — And frame their face to all occasions."

But before I pass on let me in the name of the holy and righteous Lord, whose name I suppose you bear (are you not called a Christian?) let me beseech you in his name to reflect upon what you have just now read; go over again what has been written of the heinous aggravations of this detestable, filthy sin, deceit and fraud in all its cursed fruits. O that while you are reviewing and weighing these things, *Christ's* compassion and grace may stoop and visit your soul with divine energy, and make your heart clean from all these abominations! that from henceforth you may have this for your rejoicing, "The testimony of your conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, you have your conversation in the world," 2 Cor. i. 12.

#### SECTION IV.

*The miserable Consequences of Fraud, and Injustice set to view.*

WE are now entering upon the consideration of the miserable consequences of a deceitful heart, exerting itself in guileful words, and unrighteous practices. What has the person to expect which is not dreadful to think of? Does not God set his face against the sons of rapine and lies? and does not the man's own conscience smite him, and fill him with anguish and horror? Who more ashamed than a deceitful person when his

his iniquity is discovered ? He is condemned by all ; no person can apologize for him ; he causes his name to stink in men's nostrils ; and well may it be that the *thief*, in particular, should be ashamed, and afraid also to be seen among men. How observable are the words, Job xxiv. 17. " For the morning is to them even as the shadow of death," (that which is so cheering to the honest and good man, who can look any person in the face without shame or fear, the dishonest man does, or well may, dread to behold) If one know them, they are in the terrors of the shadow of death," Jerem. ii. 26. " As the thief is ashamed when he is found." So when Job is speaking of his enemies, who mocked him in his adversity, when he has said of them, " I would have disdained to have set them with the dogs of my flock : " he adds further, Job xxx. 5. " They were driven forth from among men, they cried after them (hue and cry after them to take them) as after a thief." See the chace and reproach, the curse and terror consequent upon such base principles and practices. How different with those,

" Whose hands are pure, whose heart is clean ;  
Whose lips still speak the thing they mean."

Let the blessings which are lost, and the evils which are gained, be considered, and then judge.

I. There is the loss of the peace and pleasure of a good conscience, and the gain of remorse, and horror ; or at least perpetual inward disquietude ; Isa. lvii. 20, 21. " But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked.

II. There

II. There is the loss of whatever honour, comfort and advantage arise from a good name, and the gain of shame and ignominy; what can be more opprobrious than to belong to a den of thieves? Jerem. vii. 11. Matth. xxi. 13.

III. There is the loss of the esteem and society of wise and good men, and the gain of their abhorrence; and that if such will have company, it must be with base men, as bad, or worse than themselves, Ephes. v. 11, 12. Christians are to have no fellowship with the unfruitful works of darkness, but rather reprove them; for that it is a shame even to speak of those things which are done of them in secret.

IV. There is the loss of the favourable care and protection of God's Providence, and there is the desert of disappointment, blasting and curse upon all they undertake, Prov. xxviii. 18. "Whoso walketh uprightly shall be saved; but he that is perverse (false and deceitful) in his ways, shall fall at once."

V. They forfeit the protection of government, and arm the laws against them, according to the nature of their frauds, and the demerit of their offences; shameful whipping at the cart's tail; branding; or to be sold for slaves into America; or to be hanged up before the face of all the people upon a gallows. "The penitent thief on the cross owned he suffered the due reward of his deeds," Luke xxiii. 41. These are some of the frightful consequences of not having the fear of God before our eyes, but cherishing a deceitful heart: but these are but a small part of the bitter fruits; one half has not been said, the most deceitful are yet to come, which shall be pointed out after we have observed two horrible evils, which often, though not always, follow theft and robbery;  
temptation

temptation to *murder*, and to *perjury*. O how many have embrued their hands in the blood of those whom they robbed, without any previous design—so to do ! but they ran themselves upon the temptation, and fell thereby. And what innumerable perjuries have been the fruits of vile injustice, to hide shame, and avoid punishments ! What imprecations, curses, and blasphemies, have arisen from the heart, and come out of the mouths of men void of honesty ; from the insidious, passionate gamester, and through all the classes of deceitful workers, up to the cruel murderer, and the horrid parricide ? If there are such diabolical persons as will for reward be hired to swear falsely, who are their paymasters, but the sons of deceit and violence ? How shocking are these things ! What can be a more proper prayer for man than David's, Psal. li. 10. " Create in me a clean heart, O God, and renew a right [an upright] spirit within me," Psal. cxix. 80. " Let my heart be found in thy statutes, that I be not ashamed." Where this is wanting the equivocator, prevaricator, the evasive, selfish, covetous man and the gamester may, under suitable temptations (for they are all void of the true fear of God, and have not what He desires, *truth in the inner part*) come to be a thief, a perjured person, or a murderer. So big with evil consequences is this base, cursed, impious sin of fraud ; it either denies or contemns the *omniscience of the Almighty*. May all deceitful persons be led seriously to consider this, and stand in awe of the heart-searching God, who detests hypocrisy, and takes pleasure in sincerity.

We shall now return to point out the most miserable effects, and fruits of persevering in the temper, and ways, of the grand deceiver and destroyer.

I. Such

1. Such complicated iniquity continued in, is likely to be followed with the Holy Spirit's departure, and leaving the person a prey to his own lusts, and Satan's temptations. Obstinacy in such unjust courses against the clearest light, must be exceeding grievous to the Holy Spirit of God; it was the overflowing of wicked devices in the heart, and violence in practice, which provoked God to declare, as we read, Gen. vi. 3. "My spirit shall not always strive with man."

2. An hard heart, a seared conscience, and a reprobate mind, are likely to follow. "Speaking lies in hypocrisy," no wonder if it follows, "Having their conscience seared with an hot iron," 1 Tim. iv. 2. When God in anger departs from any one, and lets *him alone*, woe to that person; he will harden swiftly, and wonderfully, thro' the deceit of his own heart, and the deceitfulness of sin. Psal. lxxxi. 12. "So I gave them up to their own hearts lust: and they walked in their own counsels."

3. Apostacy from Christ, and all regard to his gospel, is likely to be another consequence. Covetousness, deceit, and injustice, as it made *Judas* a thief, so it made him a traitor, the vilest that ever was heard of. When men put away a good conscience, no wonder if concerning faith they make shipwreck, (1 Tim. i. 19, 20.) and deny the only Lord God, and our Lord Jesus Christ, when in works they deny him, "making themselves abominable and disobedient, to every good work reprobate." Tit. i. 15, 16.

4. The loss of the immortal soul is another certain consequence of persevering in unrighteous ways. It has been shewn already, that the word of God declares, "The unrighteous shall not inherit the kingdom of God," and that our Lord once

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and again asserted, that he would reject all workers of iniquity at the judgment day. O what will they then give in exchange for their Souls? Matt. xvi. 26, 27. What tho' the deceiver has gained in this life, "what is his hope when God taketh away his soul?" Job. xxvii. 8.

5. As the end, and fruit of all their deceitful courses, they pass out of this life into the *second death*, the lake that burneth with fire and brimstone, Rev. xxi. 8. O most awful conclusion! Who can dwell with everlasting burnings? Whose heart can endure, or whose hands be strong, when God shall deal thus with them? But it is declared, "The wicked shall be turned into hell?" Psal. ix. 17. and our Lord and judge, whose word shall stand when heaven and earth pass away, he has declared he will say to the unmerciful, (then certainly to the injurious, the men of lyes, fraud, robbery, and blood) "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."—"And these shall go away into everlasting punishment," Matt. xxv. 41, 46. These solemn words are at the close of our Lord's *last sermon*, (as it is probable, certainly one of the last) setting forth the eternal misery of the wicked, and in contrast to the eternal felicity of the righteous; "*These [the wicked] shall go away into everlasting punishment: but the righteous into life eternal;*" (or, *everlasting*, the original word is the same), the duration of punishment of the wicked is to be as lasting, that is without end, as the happiness of the righteous. How plain, how important these things? How calculated to awaken the wicked to repentance, without delay, and to encourage and animate the righteous to hold on his way, whatever sufferings he may at present meet with for so doing? And this would naturally lead

us to the consideration of what directions and counsels, exhortations and warnings, are most proper for those who are insincere, unjust, and fraudulent persons. But before we enter on this, let all that has been offered under this section, be reviewed by the reader; let him also consider what was quoted from Prov. i. 10—20, and to the end of the chapter; and Prov. vii. 6—24, under the III. *Section*, where it was observed, these passages set forth the destructive consequences of fraud and injustice, (as most certainly they do,) in a very striking light. When this is done, may such find, thro' the power of divine grace, that their hearts are made willing to renounce all their evil principles, and devices, and ways of unrighteousness, and to follow whatsoever directions and counsels shall be offered from the word of God, saying, "What fruit have I had of those things, whereof I am now ashamed, the end of which is death?" [Eternal, i. e. the second death] Rom. vi. 20, 21. —And may God grant, for the sake of his beloved Son, you may be made free from sin, (so that no sin shall any more have *dominion* over you) and become servants to God, have your fruit unto holiness, and the end everlasting life. (Rom. vi. 22.) May you to this prayer add an hearty *Amen*!

## SECTION V.

### *Directions and Counsels.*

HAVING treated of the evil nature, and heinous aggravations, and the destructive consequences of frauds, stealing, and other fruits of a false, covetous, and unrighteous disposition; we now proceed to lay down directions and counsels, with exhortations and warnings, for the service of

such who have a desire to be rescued from so vile a disposition, and to be made honest and good. As an introduction to this part of our work, let it be considered, when our divine Lord and master published the parable of the *sower*, who went forth to sow, he taught his hearers, that the word of the gospel would yield no good and lasting fruit but where the heart is like *good ground*; as for that which is like the *way-side*, it understands not the word, and *Satan* cometh immediately, and taketh away what was sown in the heart; like the *stony ground and rock*, the word has no rooting, tho' through a superficial regard there may be an immediate effect, and some spring, yet having no depth, it dureth but for a while, when the sun rises, when tribulation, or persecution ariseth because of the word, the person is immediately offended, the word withereth, and the man falls away. In the heart, which is as the *thorny ground*, the word meets with such cares of this world, deceitfulness of riches, pleasures of this life, and lusts of other things, as overbear and choak it, however it might be springing, so that it brings forth no fruit to perfection. This is the sad account of all unrenewed, unsanctified men. Then follows our Lord's description of the heart which is as the *good-ground*, where the seed not only springs up, but has taken root, and groweth up unsuffocated by thorns, and weeds, and brings forth fruit to perfection, thirty, sixty, and an hundred fold, it is an *honest and good heart*, Luke vi i. 15. " But that on the good ground, are they which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience (Mark iv. 20.) some thirty-fold, some sixty, some an hundred." We learn hence, from the instructions of him who cannot err, that not the word of God  
itself

itself will produce good fruit, (much less then such a mean performance as this) unless the heart be purged from guilt and predominant viciousness. When the apostle *James* is calling those he wrote unto to receive with meekness the engrafted word, he first calls on them "to lay apart all filthiness and superfluity of naughtiness," *James* i. 21. and *St. Peter* in like manner having spoken in high commendation of the word of God, adds, "Wherefore laying aside all malice, and all guile, and hypocrisies, &c. as new-born babes desire the sincere milk of the word, that ye may grow thereby," *1 Peter* ii. 1, 2. While the tree remains corrupt, the fruit will be corrupt; but let the tree be made good, and the fruit will be good. The question is proposed by our Lord, *Matt.* vii. 16. "Do men gather grapes of thorns, or figs of thistles?" and asserts, "That a good man, out of the good treasure of his heart, bringeth forth that which is good," &c. Therefore, from among all directions which might be given, we single out for the first,

1. Seek to God to grant you a new heart, and a right spirit; made by his Spirit *honest and good*, prepared and inclined to receive Christ and all his doctrines, and precepts, with firm faith, and ardent love. This will make a person a *new creature* in Christ Jesus; and thus *old things*, the former vicious dispositions (and fraud, covetousness, selfishness, and a love of injustice among others) shall pass away, and behold all things shall become *new*.

For this you are to pray most importunately: it is the gift of God, by the operation of the Divine Spirit upon the mind, by enlightening it, the will by renewing it, the affections by inclining them to godliness. Our Lord has given direction and encouragement together, *Luke* xi. 9—14. *Ask, and it shall be given you, &c.*

2. Set yourself, as under the eye of God, to call to mind your transgressions, and give glory to him in humble confession, and self-abasement, and self-abhorrence. There are three memorable places in the prophecy of Ezekiel, where God promises mercy to great transgressors, but it is declared they should remember, and be ashamed, and loathe themselves in their own sight, for all the evil which they had committed, Ezek. xvi. 61, 63. xx. 43, 44. xxxvi. 31, 32. Bring your secret devices and purposes, your clandestine designs and endeavours under consideration, with desire to repent of them according to the description of repentance, 2 Cor. vii. 10, 11.

3. Look to the Lord Jesus Christ, by faith, as the great propitiation, and atonement, and prevailing intercessor for returning sinners, (through whom the Holy Spirit is richly given to humble and sincere seekers) in whom God is reconciling the world unto himself. Remember God has set forth his Son to be a propitiation through faith in his blood, that he may be just while he justifies believers, Rom. iii. 29.

4. Make a solemn renunciation of sin, of all sin, without any reserve of any favourite iniquity. An especial eye is to be kept upon your own sins, those which most easily beset you, and have got the greatest advantages against you, Heb. xii. 12, "Let us lay aside every weight, and the sin which doth so easily beset us.—Looking unto Jesus, the author and finisher of our faith."

5. Deliberately enter into the christian covenant. Not only renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; but covenant by divine grace and strength, that you will adhere to all the articles of the christian faith,  
and

and make it your great care to keep God's holy will and commandments, and walk in the same all the days of your life ; Rom. xii. 1, 2.

6. Be every day praying, watching, and striving that you may resist sin and serve the Lord. You are not to think that all is safe and secure when you have been brought to repentance, faith, and covenanting to be the Lord's, without daily prayer, and watchfulness, and best endeavours to obey and please God. This last direction will be farther opened, and applied for the particular use of those to whom we are all along speaking through this treatise, by the following counsels :

1. Frequently and seriously consider how the person is described who shall dwell with God, Psal. xv. and how opposite to, and odious in the sight of the all holy, just and true God, deceit, falshood, and injustice, will make you. Can light and darkness be more contrary than the *most upright* (this is one of God's titles) and a *deceitful worker* ? Keep this in mind, lest you return again to folly, 2 Cor. vi. 14, 15.

2. Consider how such temper and practices will conform you to the likeness of Satan. Think of it with desire to be affected with it ; if I am a liar, a subtle beguiler, &c. I am a child of the devil, who when he speaketh a lye, speaketh of his own, (according to his temper) for he is a liar, &c. *John* viii. 44.

3. How necessarily it must raise in the breasts of wise and good men, detestation of your character. Even Heathens, of virtuous and moral disposition, would be ashamed to tolerate it ;

“ Who dares think one thing, and another tell,

“ My heart detests him as the gates of hell.”

POPE, HOM.

4. Con-

4. Consider what an unquestionable right every man has to his own property. It is so apparent, that thieves and robbers when they divide their spoil, taken from the rightful owners, will count it intolerable if one associate should deprive another of his share, by fraud, or force.

5. It should be the special care of such who have in time past been tempted to pilfer, &c. by their addictedness to *sloth*, that they apply diligently to labour, or honest business, that they may avoid the temptation, and that common snare of the devil.

6. Fly from ensnaring company, places and recreations, and all extravagant courses. This counsel is very important, and necessary also; without regarding this, there is no hope of recovery. This should be done, and that speedily, as a roe flies from the hunter; Prov. iv. 14, 15, &c. "Enter not into the path of the wicked, and go not in the way of evil men. *Avoid it, pass not by it, turn from it, and pass away.*"

7. Labour to gain and preserve a faithful and tender conscience. Exercise yourself in this, (O! the reward is glorious and transporting even in this life) thus the great apostle *Paul* exercised himself, as he declares, *Acts* xxiv. 16. "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Thus you will be provided, and well armed against temptations to sin, were they as strong as *Joseph* met with in the house of *Potiphar*, Gen. xxxix. 9. *How then can I do this great wickedness, and sin against God.*

8. Guard against covetousness, and the love of this world, and learn contentment with the allotments of divine providence. The apostle *Paul* declares, "that the love of money is the root of all evil;

evil; which while some have coveted after they have erred from the faith, fallen into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. vi. 8, 9, 10. And St. Peter speaking of such whom he calls, *curfed children*, says they have hearts exercised with covetous practices, which have forsaken the right way, &c. 2 Pet. xi. 14, 15.

9. Keep in mind such select portions of God's holy word, as are most suited to deter you from all dishonesty of heart and life, and to excite you to keep a good conscience, and to do justly, and shew mercy at all times. The word of God should be the book of your chief delight and meditation, and bear in memory such passages as follow, 1 Chron. xxix. 17. "I know also, my God, that thou triest the heart, and hast pleasure in uprightness." Isa. xxvi. 7. "The way of the just is uprightness: thou most upright dost weigh (or direct with loving kindness) the path of the just," 2 Chron. xvi. 9. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect toward him." But on the contrary, Ps. xxxiv. 16. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Job. xiii. 16. "For an hypocrite shall not come before him." Jer. vii. 9—17. "Will ye steal, murder, &c. and come and stand before me in this house, &c. I will cast you out of my sight.—Therefore pray not thou for this people." Remember our Lord denounced more woes against false-hearted men, than any other, and did once and again declare, that all workers of iniquity, should be rejected by him, Matt. vii. 23. Luke xiii. 27. and not only so, but

but all such as were void of *charity* and *mercy*,  
Matt. xxv. 41, 42. xxiii. 13—30.

Lastly, Keep always in mind, that the eye of God is ever upon you, and that the second coming of Christ, and the judgment-day are approaching continually. What tho' you carry on your devices most secretly, and your works be the hidden works of darkness, remember darkness and light are both alike to him, Psal. cxxxix. 12. He not only seeth but revealeth the deep and secret things, and has appointed a day in which he will judge the world in righteousness, and bring every one of us before the judgment seat of Christ his son, that every one may receive according to that he hath done in the body, whether it be good, or whether it be evil, 2 Cor. v. 9, 10. Shall I not then adopt the apostle Paul's words, *Knowing therefore the terror of the Lord, we persuade men.* How terrible indeed, beyond conception, must it be to appear before the tribunal of the Lord Jesus, in a state of impenitence and unbelief! How tremendous the condition of the guileful, the unjust, the men of violence and falshood, when they must stand before his bar, as their judge, whom they refused to obey as their king? They knew that his sceptre was a right (i. e. righteous) sceptre, and that he loved righteousness and hated iniquity, (Psal. xlv. 6, 7. Heb. i. 8 9.) and would doom all the workers thereof to depart from him, and yet they persisted. —Here we might enter upon the last part of this work, and close with *exhortations* and *warnings*; but let the *directions* and *counsels* be first reviewed; O do not cast them away as soon as they are read! Bring them to mind again, and pray and endeavour that you may know them for your good, while the day of divine patience is extended, and you are invited to seek the

the Lord, *now, while he may be found, and to call upon him now, while he is near.* O for your soul's sake, do not think it is still too soon to repent; do not think God will yet bear longer with me, or he will not be so severe with me, I purpose to break off my sins by righteousness shortly. Ah, self-deceiving thoughts! Rather consider, Psal. l. 16—23. and without delay take the warning which the Lord gives you: May the following lines be blessed to this end!

“ God is the judge of hearts, no fair disguises

“ Can screen the guilty when his vengeance rises.

“ Silent I waited with long suffering-love,

“ But didst thou hope that I should ne'er reprove?

“ And cherish such an impious thought within,

“ That the all-holy would indulge thy sin?

“ See God appears, all nations join t'adore him;

“ Judgment proceeds, and sinners fall before him.

“ Behold my terrors now; my thunders roll,

“ And thine own crimes affright thy guilty soul.

“ Now like a lion shall my vengeance tear

“ Thy bleeding heart, and no deliverer near.

“ Judgment concludes, hell trembles, heav'n re-  
“ joices;

“ Lift up your heads, ye saints, with chearful voices

“ Sinners awake betimes; ye fools, be wise;

“ Awake before this dreadful morning rise:

“ Change your vain thoughts, your crooked

“ works amend,

“ Fly to the saviour, make the judge your friend.

“ Then join, ye saints, join every chearful passion;

“ When Christ returns, he comes for your sal-  
“ vation.”

Psal. l. Dr. W's Version.

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## SECTION. VI.

*Exhortations, and Warnings.*

**S**HALL all that has been proposed to your consideration be treated with contempt, as unworthy of any farther notice after having been once read? I would hope not: and if you will be intreated to consider in the fear of God, I'm not without hope you will reap advantage beyond expression great, I mean, that your eyes will be opened, to see your need of *Jesus*, the Saviour. Therefore I must admonish and exhort you, by what is most desirable, and what is most dreadful, regard the evil nature, heinous aggravations, and ruinous consequences of a false and guileful heart and tongue, and hands addicted to picking and stealing, or any way violating the rights of your neighbour.

Is it not very desirable that you should be recovered from the most vile and base principles and courses, to such as are truly noble, and ennobling? to integrity, justice, and love of mercy? which make their possessors, however poor they may be, honourable in the sight of God and man.

Is it not very desirable that you should be recovered from being a curse in civil society, to be a blessing? from being the 'shame, reproach, and heart-breaking of your nearest and dearest relations, to be their honour, comfort, and joy? Prov. xxvii. 11. "My son, be wise, and make my heart glad, that I may answer him that reproacheth me."

Is it not infinitely eligible, that instead of continuing to fill up the measure of the iniquities of this guilty land, and provoking the vengeance of the Most High, you should leave all your works  
of

of darkness, and let your light so shine before men, that they, seeing your good works, may glorify God on your account, (Mat. v. 16.) while you, as a *citizen of Zion*, walk uprightly, work righteousness, speak the truth in your heart, backbite not with your tongue, nor do evil to your neighbour, or take up a reproach against your neighbour, Psal. xv.

Once more ; is it not infinitely to be desired that you should immediately forsake all those dishonest tricks which must fill you with remorse of conscience on review, expose you daily to infamous punishment in this life, and to the wrath and curse of Almighty God in the next ? What can be more desirable than that you should this very moment fly from all these, and become a sincere follower of the Lord Jesus, and find peace of conscience, and tread the path of the just, which is as the shining light, which shineth more and more unto the perfect day, and shall issue in the light of life eternal ? Do you not own, that from the tender mercy of God the day spring from on high, the bright morning star has visited us to guide our feet into the way of peace, Luke i. 78, 79. That he is the light of the world, and that whosoever followeth him, shall not walk in darkness, but see the light of life, John viii. 12. And will you yet shut your eyes against him, and follow your own inclinations, and *Satan* the prince of darkness ?

By all these considerations therefore, we exhort and beseech you not to proceed to make yourselves more and more abominable to God. You know that he abhorreth not only the bloody but the deceitful man, and all who do unrighteously ; and every one “ who loveth violence, his soul hateth,” Ps. v. 5, 6. xi. 5. Here therefore let me faithfully warn you ; if you will not lay these things

to heart, but will devise evil against your neighbour, and practise cozenage, or any method injuriously to deprive another of his good name, or property, then know assuredly you have to expect the dreadful vengeance of God. Consider but the four last verses of the xith Psalm, and judge if it be not so; "The Lord is in his holy temple, the Lord's throne is in Heaven: His eyes behold, his eye-lids try the children of men. The Lord trieth the righteous, (let them remember this, and seek after more established truth in the inward parts, and greater freedom from guile) but the wicked, and him that loveth violence his soul hateth. Upon the wicked he shall rain *snares, fire and brimstone, and an horrible tempest: This shall be the portion of their cup.* For the righteous Lord loveth righteousness, (that is the reason of his proceeding in so awful a manner with the unrighteous), his countenance doth behold, (i. e. with love, and protection, and to bless) the upright." O take warning for your souls sake, take it now; you may never have a season so favourable as this any more. If you cast this book behind your back, and instead of falling upon your knees at the feet of the Lord Jesus to own your guilt, and cry for pardon and grace, you put away all convictions, as *Felix* sent away the apostle *Paul* with this evasion, "*Go thy way for this time, when I have a convenient season, I will call for thee.*" Acts xxiv. 25. you are likely to grow more hardened in your crimes. Let me beseech and warn you at the same time by this history; read it deliberately, and with a prayer, "*Lord teach me to profit!*"——"He sent for Paul; "and heard him concerning the faith in Christ. "And as he reasoned of righteousness, temperance and judgment to come," (O, have you not need

need to hear of these points daily ?) “ *Felix* trembled,” (are you harder than an heathen, and such a notorious one too as *Felix* was, who had been a most unjust oppressor of the people in his government, and had married another man’s wife ?) “ *Felix* trembled, and answered,” “ Go thy way for this time, when I have a convenient season, I will call for thee.” Miserable self-deceiver ! O, take warning, lest thou be more miserable than he ! I exhort thee to consider ; as a christian oughtest thou not to be like the good *Samaritan*, that took such compassion, and laid out such care and expence on the unhappy man, who as he was journeying from *Jerusalem* to *Jericho*, fell among thieves, who stripped him of his garment, and wounded him, and departing, left him half dead ? How tenderly did the good *Samaritan* act, when others had passed by on the other side, (the Priest, and the Levite) as soon as he saw him, he went unto him, and bound up his wounds, pouring in oil and wine, and sat him on his beast, and brought him to an inn, and took care of him. Can you help being struck with the humanity and amiable goodness in all this which the good *Samaritan* did ? And do you not remember that Christ’s command is, *Go thou and do likewise*, (read the account at large, Luke x. 30—38.) Alas ! I fear if all that has been offered be slighted by you, you’ll go, and do as bad as the thieves, instead of imitating the bright example that our Lord would have all his followers copy after. Perhaps you are deceiving yourself at this very time, saying in your heart, No, I’ll never strip a man, wound him, and leave him half dead ; am I dog that I should do this thing ? Just thus a self-deceiver argued long ago, (2 Kings viii. 13.) and resented the thought that ever he should do those things which

afterwards he did even to that height of cruelty, as to rip up women with child. If you persevere impenitent, and go on in known evil courses of dishonesty, you may be so left to your self, to the power of temptations, to the influence of wicked companions, and the instigation of the devil, that you may before you die, not only rob, and leave half dead the person robbed, but murder outright. O consider these things *to-day*, while it is called *to-day*, lest your heart be hardened through the deceitfulness of sin ! Make haste to quit the company of dissemblers, and pray to God to fill you now with such an hatred to the congregation of evil-doers, that you may never more set with men “ whose right-hand is the right-hand of falsehood.” Can you help joining in the prayer, Psal. xxvi. 9. “ *Gather not my soul with sinners, nor my life with bloody men.*” But if you desire to have such a prayer heard, it must be your care not to set with vain persons, (Psal. xxvi. 4, 5.) but those whose conversation and practice will be a constant exhortation to you to fear God, and keep his commandments ; and then washing your hands in innocence, (i. e. leaving off former dishonest deeds) so compass God’s altar, attend stately on publick worship, that you may by grace be converted, and become a new man, a good Samaritan, and a good christian, washed from guilt in the blood of the lamb, and sanctified by the Holy Ghost, Titus iii. 5, &c. Rev. i. 5. I know if your heart remains dishonest, it will hate all the counsels and admonitions that have or can be given you ; and it will dissemble and deceive (if it be not changed) till you are for ever undone. What the wisest of men says of a man that hateth his neighbour, may be applied for instruction to an unjust and fraudulent heart which hates sincerity and honesty,

neſty, Prov. xxvi. 24, 25. " He that hateth diſſembleth with his lips, and layeth up deceit within him. When he ſpeaketh fair, believe him not, for there are ſeven (that is, numberleſs) abominations in his heart." So if your heart pretends repentance, and purpoſes to reform ſhortly, and break off immediately from what moſt ſhocks the conſcience, O, be not deceived by all this, if it remains diſhoneſt, it has deceits laid up, it has ſeven abominations within ! Seek therefore without a moment's delay to God to take away, wholly take away, ſuch a guileful, fraudulent heart, and ceaſe not from crying in the Redeemer's name, and as at his feet, *Lord, make my heart ſound in thy ſtatutes that I be not aſhamed !* A new and right ſpirit put within you, will carry out to a conſciencious regard to all God's commandments ; all of the firſt table, and all of the ſecond, and all the glorious truths of the goſpel ; and let it be remembered, *then* and not till *then*, when the heart is ſound, will there be a reſpect (a prevailing eſteem and regard) to all God's commandments ; and *then* only is a perſon ſecure from ſhame, Pf. cxix. 5, 6. " O that my ways were directed to keep thy ſtatutes ! *Then* ſhall I not be aſhamed, when I have reſpect to all thy commandments." Indeed when the ſpirit is renewed, there remains ſtill reaſon for continual watchfulneſs and prayer.

Are any tempted to ſay, our ſtate is deſperate, we have ſinned ſo heinouſly, our guilt is become ſo great, and habits of vice ſo ſtrong, that there is no hope left us of eſcape ? to ſpeak thus is a denial of *Chriſt* as the ſaviour of the chief of ſinners, and it is to adopt *Satan's* doctrine, as it is expreſſed by a late ingenious and excellent divine, in the caſe of aged ſinners ;

" He tells the aged, *they must die,*  
 " *And 'tis too late to pray ;*  
 " *In vain for mercy now they cry,*  
 " *For they have lost their day."*

Dr. WATTS, Hymn 156, b. 2d.

If your own heart, or Satan tempt you to despair, and to turn you aside from looking to Christ and crying for mercy, look upon it as a temptation to a greater sin than ever yet you committed ; reject it with dread and abhorrence, and humbly apply with the greatest speed to the throne of grace : God is in Christ reconciling a guilty world to himself, and has provided most honourably for his justice, at the same time that he displays his mercy to all such who repenting truly of their sins, do believe in his Son for pardon, grace and glory. The precious blood of Christ will then atone for your sins, and the Holy Spirit will break through all your strong habits of vice, and you will become " God's workmanship created in Christ Jesus to good works," Eph. ii. 8, 9, 10. Therefore instead of despairing, consider the full atonement Christ made on the cross for all who should truly believe in him ; and that " God has exalted him with his right hand to be a *prince* and a *saviour*, to give repentance to Israel, and remission of sins," Acts v. 31. May these considerations quicken you to regard the directions which were laid before you under the V. *Section* of this work, and thro' infinite mercy may it be true shortly in your case, " That you are washed, that you are sanctified, that you are justified in the name of the Lord Jesus, and by the Spirit of our God." Remember it is left on sacred record, that as the unrighteous (continuing such) " shall not inherit the kingdom of God," so it is recorded, in the same place,

place, of certain persons, “ *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*” O, meditate on this passage again, and again! See what the love of God the Father, the grace of the Son, and the powerful influence of the Holy Ghost has wrought on others, and the Lord grant you may experience the same! You have been already referred to this eminent place of scripture, 1 Cor. v. 9, 10, 11. and to your consideration I again recommend it.; may you read and know it for your good!

*The awaken'd Person's Soliloquy.*

O! the blessedness of the man, whose transgression is forgiven! whose sin is recovered! “Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile!” Ps. xxxii. 1, 2. Blessed is the man who is as humble and broken hearted for sin, as the *publican*, Luke xviii. 13, &c. as upright as *Nathanael*, John i. 47. as exemplary in Life as the *Citizen of Zion*, Ps. xv. and as *evangelical* as *St. Paul*, who said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ;” Gal. vi. 14, 15. Am I invited into this number, and shall I treat the invitation with contempt? God forbid! Let me rather lay it to heart now, before the Holy Spirit is quite departed from me! May I not look upon the *warnings*, the *counsels* and *directions* which have now been given me, as an encouragement that I am not yet given up to myself? and shall I not hear the exhortation, “Wherefore as the Holy Ghost saith, *To day if ye will hear his voice, harden not your heart, as in the provocation,*” &c. Heb. iii. 7—14.

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If I'm afraid to make resolutions what I will be, and what I will do, yet let me apply as earnestly to God, and to my duty as possible, with desire to break off my sins by righteousness, to cease to do evil, and learn to do well, and wait on the Lord continually. The command to deceitful and unjust *Ephraim*, who had compassed God about with lyes, was this, *Hosea* xii. 6. "Therefore turn thou to thy God : keep mercy and judgment (i. e. equity and justice) and wait on thy God continually." May I not hope for mercy, if with a penitent and believing heart I look to Christ to be my peace-maker with God?

*A Prayer suited to the subject.*

O Lord God of Truth, who lovest righteousness, and hatest wickedness, and requirest truth in the inward parts ; what can such a sinner as I am say before thee ! I know, O Lord, that thou abhorrest all insincerity, a double heart, and tongue, and all dishonest practices. Thou not only forbiddest whatsoever is unjust and cruel, but requirest loving kindness and tender mercy. Make me to abhor myself and repent as in dust and ashes : Draw me to thy Son for pardon and life ; thro' his merits and intercession be reconciled, and grant me, together with remission of my sins, thy Holy Spirit to renew my soul, and make me a new creature in Christ Jesus, created unto good works. O that I may be brought to love thee with all my heart, and my neighbour as myself ! Make integrity my delight ; and dissimulation, and whatsoever is dishonest, my abhorrence. Let me not remain a child of the Devil, the father of lies, deceits, unrighteousness, and murder ; nor any more perform his works ! May I be re-  
deemed

deemed from all iniquity, by thy beloved Son, and purified unto him, among his peculiar people, zealous of good works ! Wherein I have injured any, may I to the utmost of my ability make restitution, labouring with my hands to this end, and that by thy blessing, I may have to supply my wants, and give to him that needeth. Cause me to fly from all ensnaring company, places of gaming, and courses of extravagance : Make me a companion of them who fear and honour thee, and keep thy righteous commands. Make thy word the book of my daily study, morning and evening prayer my stated practice, and thy day and public worship my chosen delight. Make me ever watchful and prayerful against temptations, and make my heart sound in thy statutes, that I be not ashamed ; Lord keep me by thy mighty power through faith unto salvation, for Jesus Christ's sake, in whose name I pray. Our father, &c.

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H Y M N.

Pfalm xxxii. 1, 2. Rev. xiv. 1—6.

1.

**I** F guilt and guile my soul posselt,  
Thro' love of favourite sin,  
Could I have peace while such a guest  
I entertain'd within ?

2.

No, no, nor should I dare desire  
It might one moment be ;  
These are essentials of that fire,  
Which burns eternally.

3. Sin

3.

Sin-pard'ning God, for Jesus' sake  
Grant me that gracious smile,  
Which all my chains of guilt shall break;  
And cleanse my heart from guile.

4.

Then will my state be bless'd indeed,  
Tho' waves of trouble rise:  
Jesus will come with pleasing speed,  
And bear away my sighs.

5.

Or, if in wisdom he delays,  
And tries my faith a-while,  
I would not cease to give him praise,  
Who saves from guilt and guile.

6.

Releas'd from these he'll set me free,  
From all my foes at length:  
Nor should I doubt but he will be  
My righteousness and strength.

7.

Then in the Lord, ye saints rejoice!  
Ye upright shout for joy!  
Well may his love exalt your voice,  
And sweetest notes employ.

8.

But mourn, ye false, and fraudulent,  
Deceits your souls defile:  
Bow, and receive the *Saviour* sent;  
He'll cleanse from guilt and guile.

9.

So you shall join, on *Zion's Hill*,  
The ransom'd of the Lamb,  
Whose songs their souls with transports fill,  
In honour of his name.

*Rules for a Christian Life, with Cautions against Popery.*

1.

**M**ORNING and evening, with religious care,  
Present to God, thro' Christ, your fervent  
pray'r :  
[Ne'er bow to images, invoke no saints ;  
*Christ's your sole-advocate in all your wants.*]

2.

As often read God's holy word, and try  
Your heart, to order well your life thereby :  
[Give not that book to popish claims a prey,  
But rather joyful give your life away ;  
*Scripture will save, tradition lead astray.*]

3.

Abhor the baits of sin, the wicked shun ;  
Ever concern'd in duty's path to run :  
[To no seducer lend a list'ning ear,  
The false, and cruel flee, as from a bear.]

4.

Honour, with strict regard, God's sacred day ;  
Devout at church, in secret read and pray :  
[Attend no worship in a tongue unknown,  
Assur'd that God will no *lip-homage own.*]

5.

Let serious thoughts of God's all-seeing eye  
Possess thy soul ; see him as ever nigh :  
[Speak therefore what you mean, act as you say ;  
Detest the *Jesuit Trick*, a yea for nay :  
Ever abhor the crimson guilt of those,  
Who keep no Faith, and break most solemn oaths.]

6. Think

6.

Think how death hastens, judgment comes apace,  
And Heav'n or Hell must shortly be thy place :  
[What's *purgatory* then?—a dream ; nor can  
Masses, or pray'rs release a sinful man.]

7.

Labour your duty to perform aright,  
But seek God's spirit first for grace and might ;  
When all is done say, Guilty, Lord, am I,  
And to the merits of thy Son I fly :  
[The *Pope's* indulgences are mere cajole,  
Nor can *Rome's* stock of merit help one soul.]

8.

Review each night thy deeds, thy words, thy  
thoughts ;  
Thro' grace repent, believe, amend thy faults :  
[The sharpest penance can't atone for guilt,  
(For this the precious *blood of Christ* was spilt,)  
Nor priestly absolution make thee clean,  
But faith in *Christ*, producing holiness within.]  
To grow in grace, and knowledge of the Lord,  
Will prove a *sure defence*, while errors spread abroad.

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